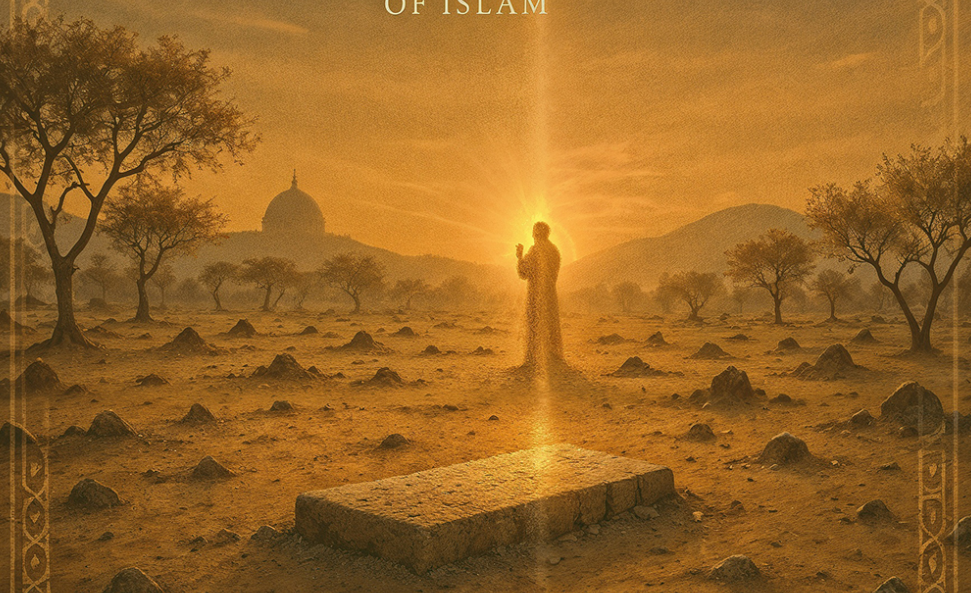
LIFE & LEGACY OF

Uthman ibn Maz'un ﷺ

THE ASCETIC SAHABI

THE LIVING LEGEND
OF ISLAM



Syed Muhammad Farhan Ashraf

SUPREME SEERAH

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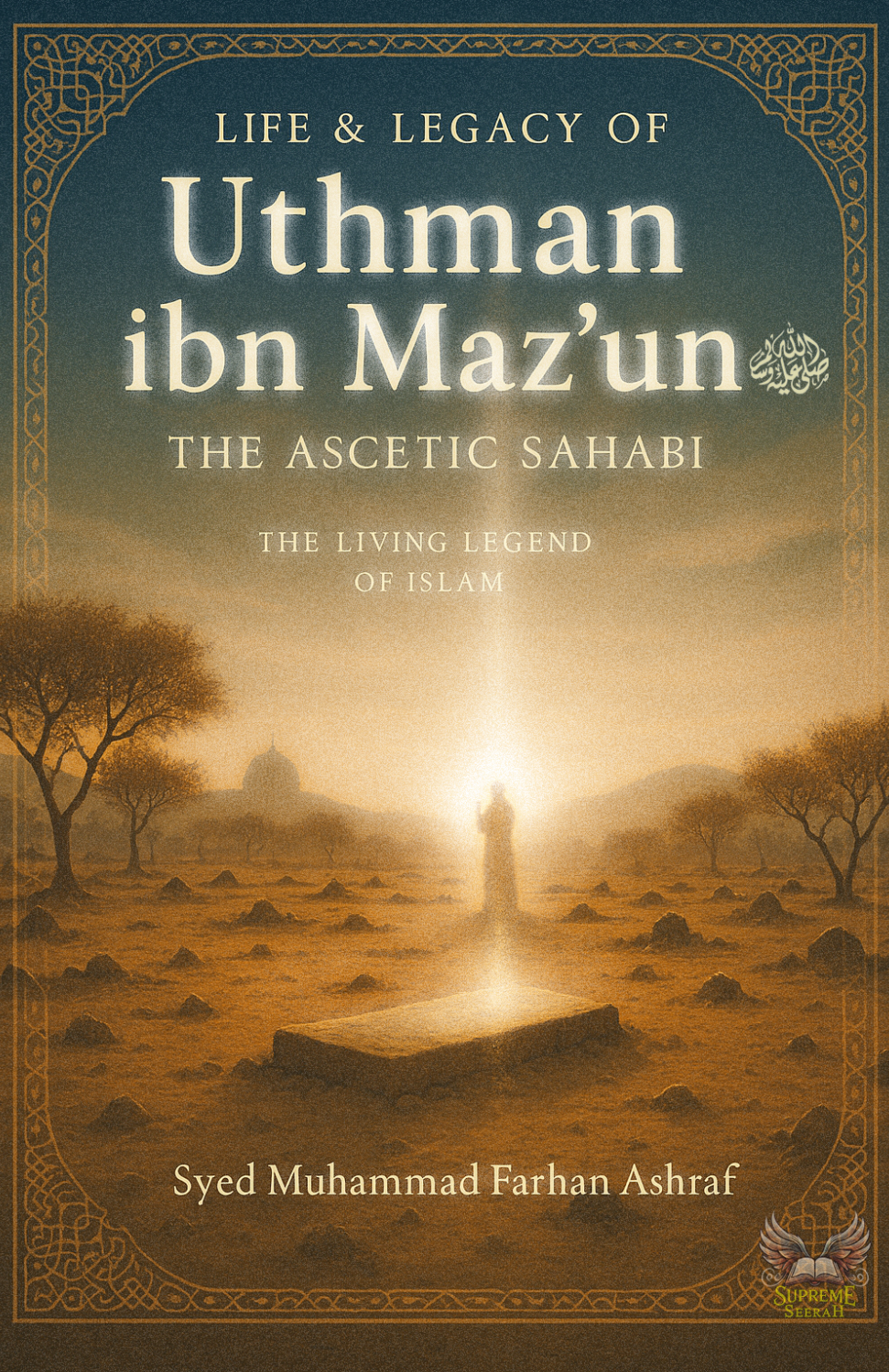


Syed Muhammad Farhan Ashraf

Supreme Seerah

Publishers Note

All praise is due to Allah — Ar-Rahman, the Most Merciful, the Khaliq (Creator) of the heavens and the earth, the skies, the seas, the forests, the angels and the jinn, of mankind, of Jannah and Jahannam, and of all that exists. May endless peace and blessings be upon His beloved Habib, the Final Prophet and Messenger ﷺ — the Mercy to the Worlds — upon his pure family and all his righteous and devoted Sahaba.

Supreme Seerah is honored to present this illuminating biographical series:

"The Living Legends of Islam" — a series that journeys deep into the lives of those who walked closest to the Prophet ﷺ, whose souls were lit by revelation, and whose footsteps shaped the foundations of Islam. Through this series, we aim not only to educate but to inspire. These books are meant to rekindle the spirit of living for Allah, of walking the path of truth, and of reconnecting with the legacies of those who made Islam reach us with their sweat, their sacrifice, and their sincerity.

* * *

Foreword

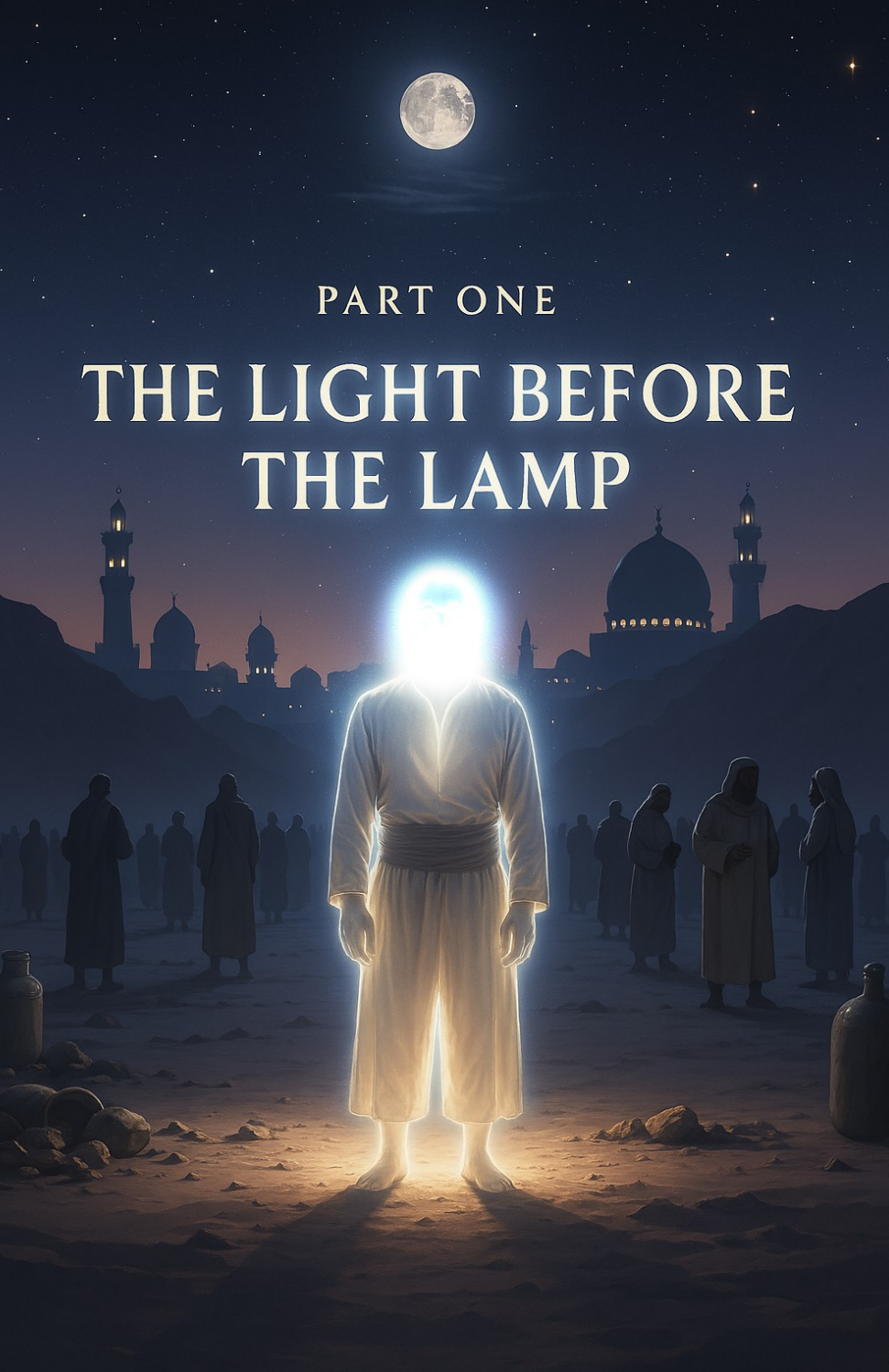
In every era, there are souls whose devotion silently transforms hearts — not by public speeches or grandeur, but through sincerity, worship, and renunciation of the world. One such soul was Hadrat Uthman ibn Maz'un ﷺ, a man deeply loved by the Prophet ﷺ, known for his zuhd, taqwa, and pure heart.

This book is a tribute to his remarkable life — a life of early sacrifice, asceticism, and unwavering love for Allah. His story is a reminder that true greatness lies not in worldly success, but in spiritual elevation. I was moved to write this book because I felt that his story — his zuhd, his taqwa, his humility, and his tenderness with Allah — is deeply relevant in today's world of distraction and material excess.

So I felt compelled to write this as part of my mission through Supreme Seerah to highlight the lives of those whose hearts were closest to the Prophet ﷺ. May his legacy inspire us to live with more sincerity, humility, and purpose.

May Allah accept this humble effort and allow it to benefit all who read it.

Syed Muhammad Farhan Ashraf


PART ONE
THE LIGHT BEFORE THE LAMP

Introduction

The Banu Jumah Tribe of Quraysh

In the time before the dawn of Islam, each tribe in Makkah had its own distinction — some known for trade, others for poetry, others still for warfare or generosity. The **Banu Jumah** were not unknown; they were a respected sub-clan of Quraysh, but with a flaw that weighed heavily on their moral standing. A sickness ran deep among them — **the love of** alcohol. It was not just a social pastime; it was an identity. Drinking was celebrated in their poetry, glorified in their gatherings, and handed down from fathers to sons as a mark of masculinity. In their feasts, the goblets were never dry, and their pride rested in how long a man could drink before he fell. The dignity of self-restraint had been replaced with the thrill of indulgence.

Intoxication and alcohol

Intoxication and alcohol were not hidden sins—they were public pride. Men boasted of how much they could consume, how many nights they could drink without falling. Wine flowed like water at gatherings, in marketplaces, and in private corners. In the dead of night, the city that once housed the sacred Ka'bah became filled with laughter, curses, shouts, and obscenity—all under the spell of alcohol.
In this swamp of sin, where darkness was considered daylight and shame was considered charm, one young man stood apart.
He was surrounded by corruption—but it never entered his soul. While others laughed drunkenly, he

walked in silence. While they sang and shouted, he wept in thought. While the air smelled of alcohol and perfume, his body was scented only with sincerity. He was not blind to the evil—he resisted it. And when asked why he refrained from drinking, why he avoided the gatherings of debauchery, he answered with words that would be remembered through the ages:

"I will not drink anything which removes my reason, makes people who are lower than me laugh at me, and makes me marry my daughter to someone I do not want to."

He saw what alcohol did to men: how it stripped them of their honor, how it humiliated the wise, and made fools of the noble. Even before Islam, **he had abandoned it out of pure fitrah**—the innate, uncorrupted human nature that Allah places in His sincere servants. His heart knew that to preserve one's dignity was greater than public approval. His soul was clean long before Islam had reached its final light. He had no revelation, no guidance from Scripture at this time—only a fitrah, a natural inclination to purity, that burned brighter than the lanterns of his peers. It was this rare nobility, this deep internal compass, that made him one of the earliest believers when the truth of Islam was quietly whispered in Makkah's homes.

Like another noble soul of Quraysh—Hadrat Uthman ibn Affan—who too had never tasted alcohol, never bowed to idols, and lived in purity even in the time of darkness. And just like Ibn Affan, this young man bore the same noble name.

He was the
Al-Zahid, The Ascetic
Hadrat Uthman ibn Maz‘un رضہ

* * *

Living in Era of jahiliyyah

Every soul is born into a lineage—a thread in the long tapestry of ancestry. But not every lineage births a man whose heart will one day carry the torch of truth when the world is immersed in darkness. Hadrat Uthman ibn Maẓ'un ibn Ḥabīb belonged to the noble and respected clan of Banu Jumah, a sub-tribe of the Quraysh. Though Banu Jumah was not as politically dominant but it carried a noble standing among the tribes of Makkah. Yet, as history shows us, tribal honor does not always lead to spiritual uprightness.[1]

What makes Hadrat Uthman ibn Maẓ'un ؓ remarkable is not merely the family he was born into, but the purity he chose—the path of integrity and spiritual hunger, which he held onto long before revelation was sent down to the earth. His temperament was unlike that of his surroundings.

Where others were loud, he was quiet.
Where they laughed in ignorance, he reflected in wisdom.
Where they celebrated excess, he sought simplicity and detachment.
And where others competed for status, he raced toward truth and sincerity.

He was known for his depth, his silence, and his contemplative gaze. People would sometimes say, "He is different," not always in admiration, but in

[1] Al-Tabaqaat-ul-Kubra li ibn Sa'd, Vol. 3,

puzzlement. He would often withdraw from public gatherings—not out of pride, but to preserve the sacred space of his soul.

Even in his pre-Islamic days, he was known to meditate upon existence, think about the purpose of life, and question the strange norms of society. The idols his people bowed to brought no satisfaction to his heart. The wine that ran through the streets of Makkah brought no comfort to his mind. And the fame people chased made no sense to a man who saw the finiteness of this world. Hadrat Uthman ibn Maz‘unؓ was among the few who had a heart that longed for divine truth before it was revealed. This early restlessness became the hallmark of his life—zuhd, detachment, hunger for the unseen. His heart was prepared. His soul had already turned away from the dunya

Deep Thought and Quiet Detachment

There are men who speak loudly with their silence. Hadrat Uthman ibn Maz‘unؓ was one of those rare souls in his pre-Islamic days, he was known to meditate upon existence, think about the purpose of life, and question the strange norms of society. The idols his people bowed to brought no satisfaction to his heart. The wine that ran through the streets of Makkah brought no comfort to his mind. And the fame people chased made no sense to a man who saw the finiteness of this world. Hadrat Uthman ibn Maz‘unؓ was among the few who had a heart that longed for divine truth before it was revealed.

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The Day He Met Al Muddathir ﷺ

The city of Makkah was bustling under the midday sun, unaware that beneath its sand and silence, the weight of eternity was shifting. Somewhere between the noise of the Quraysh and the whispers of the unseen, a meeting was destined to happen—a meeting that would forever change the life of one man.

Hadrat Uthman ibn Maz'un ؓ, known for his quiet soul and reflective heart, was walking through the familiar streets of Makkah when his eyes caught sight of a figure sitting in a modest courtyard. It was the noble face of none other the man who will help him to achieve salvation. a man who transformed by the light of prophethood, wrapped in responsibility, and veiled in divine revelation.

He was

Prophet Al-Muddathir

Prophet Muhammad ﷺ

A serene smile came across the face of Hadrat Uthman ibn Maz'un ؓ as he approached. He had always respected Prophet ﷺ for his truthfulness and purity, but today there was something even deeper in his heart—a quiet pull toward this radiant figure. The Prophet ﷺ looked up and saw him. A soft smile came to his lips.

Prophet Al-Muddathir ﷺ: "Would you not like to take a seat, O Ibn Maz'un?"

Hadrat Uthman ibn Maz'un ؓ: "Indeed, why not!"

* * *

With that, he stepped closer and sat before him. The atmosphere was calm, but it carried a subtle intensity—as though the air itself was aware of what was unfolding.

As they spoke, Hadrat Ibn Maz‘un ؓ listened closely. He noticed that the Prophet ﷺ spoke with precision and clarity. Each word was deliberate. Each phrase carried weight. He had never heard someone speak like this before. There was no haste, no confusion, just a tranquil eloquence that penetrated the heart.[1]

Then suddenly, something strange and beautiful happened.

The Prophet ﷺ raised his eyes to the sky, as though responding to a silent call. His gaze locked upon something unseen to the naked eye. Slowly, his head began to lower—his eyes now fixed toward the right. His blessed face turned away gently from Hadrat Ibn Maz‘un ؓ, and then his noble head bowed, as if a sacred weight was being placed upon him.

Hadrat Uthman ibn Maz‘un ؓ sat silently, respectfully—sensing something profound. The Messenger of Allah ﷺ appeared to be nodding, listening inwardly, his face reflecting deep concentration and spiritual reception. What Hadrat Ibn Maz‘un ؓ was witnessing—without fully realizing—was the descent of revelation. Hadrat Jibrīl عليه السلام had come. The Lord of the worlds was speaking.

The Prophet ﷺ remained still, as though immersed in a reality far beyond the physical world. After a few

[1] shamail at tirmidhi p107

moments, his eyes lifted toward the sky again, following something—tracing its unseen ascent until it vanished from view. And then... it passed. Peace returned to his countenance.

The wahi had ended. The divine message had been delivered. The Prophet ﷺ turned back toward Hadrat Uthman ibn Maz'un ؓ, just as before. His face, radiant with serenity, bore the signature of revelation—a calm after a divine storm. In that moment, Uthman ibn Maz'un ؓ knew, even if he didn't yet understand all the implications.[2]

The Moment of Illumination

Hadrat Uthman ibn Maz'un ؓ finally broke the silence, his voice a mixture of awe and confusion:

Hadrat ibn Maz'un ؓ (in surprise): "What was the reason of my coming and sitting with you? I have never seen you act in the manner as you did today."

Prophet Al-Muddathir ﷺ: "What did you see me do?"

Hadrat ibn Maz'un ؓ: "I saw your eyes rising towards the sky. Then you looked towards your right and fixed your gaze in that direction, taking no notice of me. You then began nodding your head as if you were trying to understand what was being said to you."

Prophet Al-Muddathir ﷺ: "Did you really observe this?"

Hadrat ibn Maz'un ؓ: "Yes, indeed I have."

[2] Kitab_al_Tabaqat_al_Kabir_Ibn_Sad,Volume 1, p199

* * *

Prophet Al-Muddathir ﷺ: “While you were sitting next to me, a messenger from Allah—Angel Jibrīl عليه السلام—came to me and brought me a message.”

Hadrat Ibn Maz‘un رضي الله عنه leaned forward, his heart beginning to race:“A messenger from Allah?”

Prophet Al-Muddathir ﷺ: “Yes.”

Hadrat ibn Maz‘un رضي الله عنه: “What did he say?”

The Prophet ﷺ, with his voice soft yet carrying the weight of the heavens, recited:

۞ إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٩٠

“Indeed, Allah orders justice and good conduct and giving [help] to relatives, and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

(Surah An-Nahl – 16:90)

The words fell upon Ibn Maz‘un رضي الله عنه like drops of divine rain on parched earth. Justice. Goodness. Charity. Purity. Truth. This was what he had been longing for in the darkness of his corrupt society. His eyes softened, his lips parted slightly as a wave of realization swept over him. He felt as if the veil had been lifted, and his soul—so long thirsty—finally tasted the sweetness of truth.

Hadrat ibn Maz‘un رضي الله عنه: “This… this was the moment. My

heart accepted the truth. My faith was truly embedded in my chest. And I began to love Prophet ﷺ with a love I had never known before."[3]

The light of guidance had now settled in the heart of this noble man. The very man who had stayed away from evil in an age of immorality was now walking toward the greatest light of all—the call of Allah through His final Messenger ﷺ.

He didn't hesitate, He didn't ask for more signs, He didn't wait to see how others reacted, He believed. And in that courtyard, in that brief yet eternal moment, Hadrat Uthman ibn Maz'un ؓ accepted Islam from the beloved Prophet ﷺ. His soul found what it had long searched for.

Hadrat Uthman ibn Maz'un ؓ
Early Sahaba, The Chaste man

[3] Musnad Ahmad bin Hanbal, Vol. 1, p. 807])

The Ripple of Faith

It wasn't long after that blessed moment in the courtyard that people began to notice something different about Hadrat Uthman ibn Maz'un ﷺ. He wasn't a man who had once indulged in evil, but now he carried an aura of divine nearness that made people stop and gaze at him silently as he passed. His silence was heavier. His words were weightier. His gaze was calm, and his footsteps steady. He had found purpose.Among those who noticed this deep transformation was his own blood, his brother.

Hadrat Qudamah ibn Maz'un ﷺ

He watched his brother closely over the weeks. He had always admired Uthman's dignity and chastity, but now… there was a kind of lightness to his soul. He spoke to his brother about Prophet ﷺ, about the Day of Judgment, about truth, justice, and mercy, about Jannah and Jahannam, and about the true meaning of life. And when the truth was placed before him with such sincerity, he did not hesitate. Hadrat Qudāmah ibn Maz'un ﷺ became a Muslim — one of the early ones — through the hands of his beloved brother.

Hadrat Khawlah bint Hakīm ﷺ

In the same household, a woman of dignity and intelligence had been listening quietly. She had seen the change in her husband. She had watched the new light in her brother-in-law's eyes. And now, the words of the Prophet ﷺ had reached her heart too.

She was none other than Hadrat Khawlah bint Hakīmؓ — the wife of Uthman ibn Maz'unؓ. She came forward, with conviction and certainty in her voice, and accepted Islam without hesitation. A noble woman with noble insight, she was among the first women to embrace Islam, and among those blessed by Allah to stand at the foundation of this great faith. From that moment onward, Islam flowed like blood through their veins. It beat in their hearts, shaped their character, and directed their every breath.

As-Sabiqun Al-Awwalun

In the sacred scroll of early Islam, there is a title that holds profound weight —
"As-Sābiqūn Al-Awwalūn" — The First and Foremost to Believe.

These were the souls who embraced Islam when it held no worldly honor… when being Muslim meant enduring hardship, mockery, and exile. When Islam was whispered in secret chambers, and prayers echoed quietly in hidden corners of Makkah — it was these chosen ones who stood with the Prophet ﷺ, when standing beside him meant standing against the entire world.
He joined that rare group — the elite of the Ummah, who were the first bricks in the structure of the final message of Allah on earth.

His Hatred for Alcohol

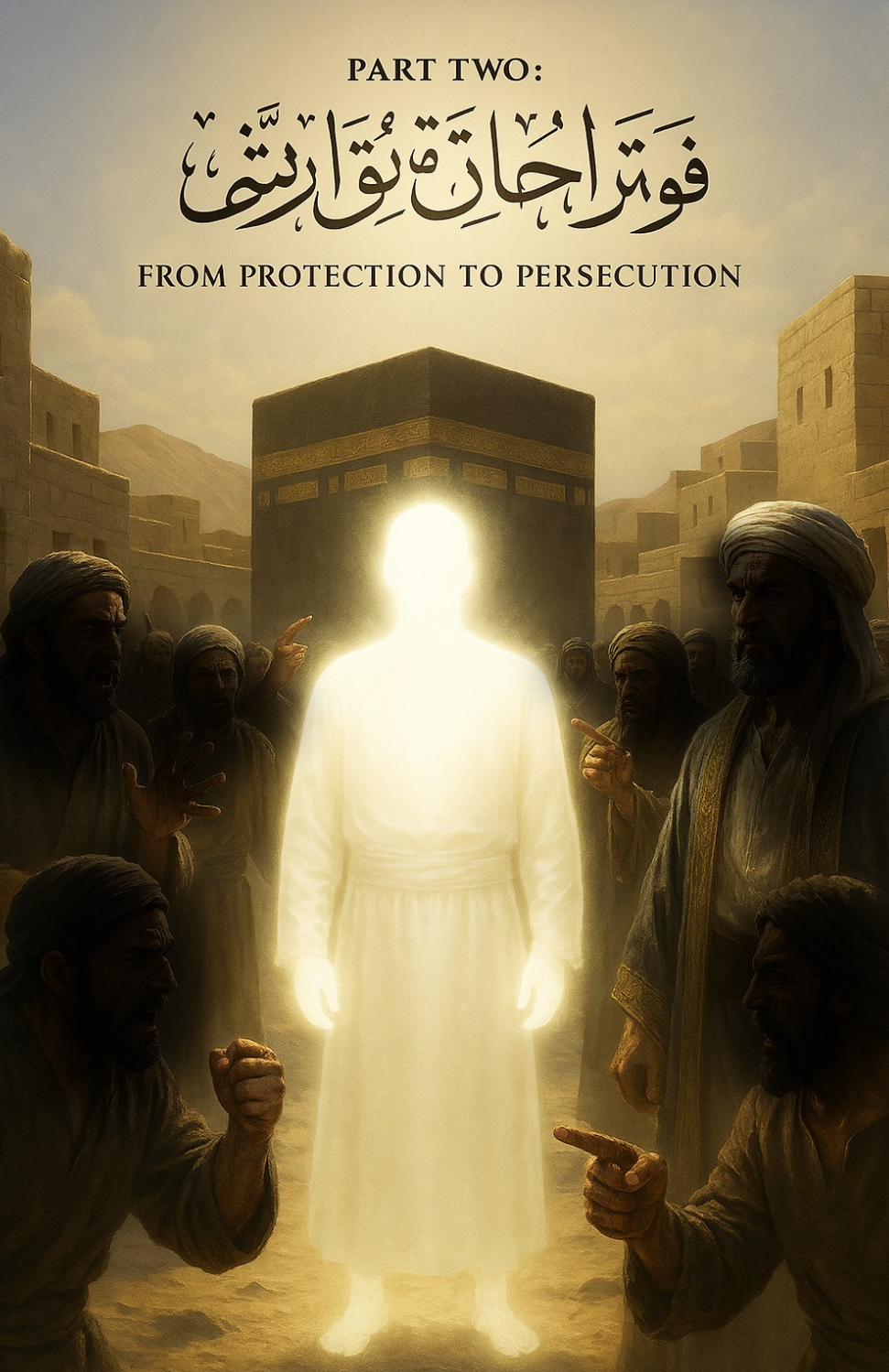
When the divine light of Islam spread through the heart of Arabia, Allah ﷻ began addressing the evil of

alcohol — not all at once, but in a divinely wise, gradual manner. This was a mercy for a society deeply addicted to it. This was the final blow to the culture of intoxication — a divine command to leave it completely. For Hadrat Uthman ibn Maz‘un ﷺ, this command did not come as a shock. He was already there — in mind, heart, and spirit. Long before it became haram, he had renounced it. Not out of fear, but from a fitrah — a deep, natural sense of purity Allah had blessed him with. He was Al-Tāhir — the Chaste One. He lived a life away from worldly filth, dedicating his soul to that which brought him closer to Allah ﷻ.

PART TWO:

فَتَرَةُ الحِمَايَةِ وَالمُوَارَبَةِ

FROM PROTECTION TO PERSECUTION



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Protection Of Allah or Human

The Covenant of Pain

The flames of persecution in Makkah blazed with a merciless intensity. The early Muslims—those truthful, radiant souls—were crushed under the burden of oppression. Some were tortured with hot iron, others starved or beaten until they collapsed. The sun of Makkah bore witness to bodies that were broken but hearts that remained unshaken.
In the midst of this chaos, Al-Zāhid, Hadrat Uthman ibn Maz'un, walked the streets of Makkah unharmed. His body bore no wounds. His footsteps were not shadowed by Qurayshi thugs. Why?
Because he was under the protection of Waleed bin Al-Mugheerah—his own paternal uncle, a wealthy and highly respected chief of the Quraysh.

Waleed bin Al-Mugheerah

Waleed bin Al-Mugheerah was a towering figure in Qurayshi society. A master poet, a man of eloquence, and incredibly wealthy, he was among those whose opinion carried immense weight in the tribal council of Makkah. Yet, for all his worldly prestige, Waleed was one of the staunchest enemies of Islam. His gardens, camels, property, and ornaments were the talk of the town. Wherever he walked, the people lowered their voices in respect. Waleed deeply envied the Prophet ﷺ. He couldn't accept that Allah had chosen him ﷺ, an orphan with no riches, over him. He is directly addressed in the Qur'an for his

arrogance and deliberate rejection of the truth. He saw the truth of the Qur'an, admitted its beauty, yet turned away, not out of ignorance but out of envy and arrogance. He was cursed in the Qur'an and referred to as

"Ash-Shaqī"

The Torment of Comfort

Waleed bin Al-Mugheerah had offered his nephew Hadrat Uthman ibn Maz'un ؓ the tribal protection that shielded him from the physical violence inflicted upon other Muslims. While the streets of Makkah echoed with the cries of the oppressed — Hadrat Bilal ؓ being dragged over hot sand, Hadrat Ammar ؓ and his family beaten to death, and many early Sahaba hiding in fear — a man sat in his home, safe and untouched. That man was Hadrat Uthman ibn Maz'un ؓ.

It wasn't that he was forgotten or unknown. It was because Waleed bin Al-Mugheerah, the proud leader of Quraysh and a powerful enemy of Islam, was his uncle and protector. No one dared lay a finger on him. For if anyone touched Hadrat Ibn Maz'un ؓ, they would have to answer to the most elite noble of the Quraysh.

But this comfort… *tormented him.* He saw the Prophet ﷺ suffering. He saw the believers being beaten, insulted, and cast out — and yet he walked free. His limbs were untouched by the whip. His face unmarked by stones. His honor unscathed.

"Why me?"

“Why should I be spared?”
“What is wrong with me that I live in comfort while my brothers bleed for the truth?”

His heart would whisper:

“Is this really loyalty to the Prophet ﷺ? Can I call myself among the faithful when I am shielded by a polytheist?”

So, one day, with fire in his heart and resolve in his chest, Hadrat ibn Maz‘un ؓ stood up and said:

“By Allah, there must be some defect in me! Something within me is lacking. While my brothers suffer for Allah’s cause, I walk freely under the protection of a disbeliever?”

The Public Renunciation of Protection

The fire within Hadrat Uthman ibn Maz‘un ؓ had grown unbearable. The peace he enjoyed while the Prophet ﷺ and the early Muslims bled for the truth felt like a betrayal. So he made his way to the residence of his uncle — the feared and revered Waleed bin Al-Mugheerah.

Hadrat Uthman ibn Maz‘un ؓ :“O Abu Abdish Shams!”
(using Waleed’s kunya with full respect.)
“You have fulfilled your duty towards me. I now wish to absolve you of the protection you granted me.”

Waleed bin Al-Mugheerah “Why, O nephew?” “Has someone among my people harmed you?”

* * *

Hadrat Uthman ibn Maz'un ﷺ: "No," "I simply prefer the protection of Allah, and I do not wish to seek protection from anyone besides Him."

Waleed bin Al-Mugheerah was struck by the clarity and conviction in his nephew's words. His eyes searched Hadrat Uthman's face for doubt — but found only firmness. There was a glow in his gaze… not madness, but purpose. Not rebellion, but certainty.

For a long moment, Waleed remained silent. Then, with an accepting nod, he said:

Waleed bin Al-Mugheerah: "Come then. Let us go to Masjid al-Haram and publicly declare this — just as I had once announced that you were under my protection, let me now announce that you are no longer in my care."

Hadrat Uthman ibn Maz'un ﷺ: "Very well,"

The two men walked together through the dusty streets of Makkah. One was a nobleman of disbelief. The other, a nobleman of faith. One a proud leader of the Quraysh. The other, a devoted Sahabi of Prophet ﷺ. They entered the Masjid al-Haram. The people watched curiously — this was not an ordinary sight. Waleed stood before them all and raised his voice with pride:

Waleed bin Al-Mugheerah : "This is Uthman ibn Maz'un ﷺ. He has come to renounce the protection that I had granted him."

The people looked at one another, confused. Hadrat ibn Maz‘un stepped forward and declared:

Hadrat Uthman ibn Maz‘un: “What he says is true. He has fulfilled his word and was a noble protector. But I have chosen to place my trust solely in Allah. I no longer seek the shield of man — only the shield of my Lord.”

A hush fell over the crowd. Here stood a man, giving up every worldly safeguard, choosing danger over comfort — only so that his faith might stand alone, pure and untainted by any worldly favor. It was a declaration of independence — not from tribe or tradition — but from all that stood between a servant and his Lord. And with this, Hadrat Uthman ibn Maz‘un joined the ranks of those who bore the full brunt of Qurayshi hostility — without armor, without tribal shelter, and without fear.[1]

Az-Zāhid Sahabi

This was the first major public stand of Hadrat Uthman ibn Maz‘un — a moment that would echo through the hearts of the believers. In this single act of courage, comfort was abandoned, and conviction took its place. He chose hardship over ease, principle over privilege, and the protection of Allah over the protection of a tribal chief. And this marked the emergence of the man known lovingly by the Prophet ﷺ and the believers as: “Az-Zāhid”

The Ascetic Companion

[1] (Usdul Ghaba, Vol. 3, pp 589-590,

* * *

A Bruised Eye, A Strengthened Heart

After publicly renouncing the protection of Waleed bin Al-Mugheerah, Hadrat Uthman ibn Maz'unؓ walked freely among the Quraysh — but not as a man under any mortal's shelter. He was now walking under the shadow of divine protection, willing to bear whatever storm may come.
The Quraysh saw him now not as an untouchable man under elite shelter, but as a target — fair game like the rest of the believers who had no tribal backing. One afternoon, while walking near Masjid al-Haram, Hadrat Uthman ibn Maz'unؓ noticed a crowd gathered. The nobles of Quraysh sat in a circle, wrapped in their fine garments, immersed in a poetic gathering. At its center stood Labeed bin Rabee'ah, one of the most celebrated poets of Arabia — a man whose verses were engraved in the hearts of listeners, and whose lines were even selected among the Mu'allaqaat, the "hanging poems" of the Ka'bah.

Hadrat ibn Maz'unؓ quietly joined the circle. He sat among men who now looked upon him with suspicion, but he paid them no mind. His ears were fixed on truth.

Labeed's powerful voice echoed: "Behold! Everything besides Allah is nothing."

At these words, Hadrat Uthman ibn Maz'unؓ said aloud: "You have spoken the truth."

* * *

The poet continued with his next line: “And every bounty must certainly come to an end.”

To this, Hadrat Uthman ibn Maz‘un ؓ firmly objected: “You are mistaken! The bounties of Jannah will never come to an end.”

The gathering stirred. Labeed, slightly annoyed by this public contradiction, turned and said: “O assembly of Quraysh! Since when has someone in our gatherings begun to criticize poets? We are not used to this.”

Another man in the crowd, fuming, snarled: “He is one of the fools who have abandoned our religion. Pay no mind to his words.”

Hadrat ibn Maz‘un ؓ calmly replied, defending the truth, but the argument quickly escalated. In rage, the man stood and struck Hadrat Uthman ibn Maz‘un ؓ in the face, so violently that his eye darkened and swelled, blood gathering around the socket.

Now out of Waleed’s protection, there was no tribal consequence for hurting him. The message was clear: believers were vulnerable, and the Quraysh could strike at will. But Hadrat ibn Maz‘un ؓ did not flinch. Just then, his uncle Waleed bin Mugheerah, who had been nearby and had witnessed the entire event, approached him — his voice a mix of concern and scorn:

Waleed bin Mugheerah : “O my nephew! By God,

your eye would not have suffered this had you remained in my protection. You had safety and honor."

But Hadrat Uthman ibn Maz'un ؓ turned toward With his lips curved in submission to Allah : "True, O Abu Abdish Shams. But by Allah, my good eye longs for what has happened to the other — if it is for the sake of Allah. I am now under the protection of someone far mightier than you — my Lord."

Waleed bin Mugheerah : "Come back under my protection, my nephew. I cannot bear to see you harmed."

But Hadrat ibn Maz'un ؓ, wounded yet undefeated, began reciting heartfelt couplets — verses not from books, but from a soul ignited with yaqeen:

"So what if my eye was struck for the pleasure of my Lord,
At the hands of the misguided and blind?
The Merciful One has already given me His reward
—
And the one who earns Ar-Rahmaan's pleasure is truly fortunate.

Even if you call me foolish or astray, I shall not leave
The path of Muhammad ﷺ, which is the path of truth.
I seek only Allah's pleasure, and care not for the anger

Of those who transgress and mock us."[1]

Hearing these lines, Waleed knew there was nothing more to say. His heart, covered in pride and disbelief, could not comprehend the force that now carried his nephew. He turned his back and walked away — leaving Hadrat Uthman ibn Maz‘un ؓ to walk alone.

But the truth is, he was never alone. He was now protected by the Lord of the Heavens, honored by the Most Merciful, and standing firm in a world that was beginning to crumble before the light of Islam. That blackened eye became a mark of his sincerity, a badge of divine approval. The people would later look at him and say, “This is the man who chose pain over comfort, conviction over protection — and Allah over the world.” This incident etched his name among the true ascetics of Islam, the Zuhhād, who lived for Allah and sought nothing but His pleasure.

Hadrat Ali bin Abi Talib ؓ Praised Hadrat ibn Maz‘un ؓ

The news of Hadrat Uthman ibn Maz‘un ؓ’s public confrontation with the Quraysh spread like fire among the early Muslims. His refusal to remain under the protection of a pagan noble, the harsh slap he received for defending the truth, and his unshaken resolve in praising Allah despite the blood in his eye — all of it reached Hadrat Ali bin Abi Taaib ؓ, the noble cousin and beloved sahabi of the Prophet ﷺ. Though

[1] HayatUsSahabah-english-Part-1 p - 311

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younger than many of the Sahabah, Hadrat Ali (ra) possessed a heart that beat with both valor and tenderness — and his soul could not bear the unjust humiliation of a fellow believer. Upon hearing the full incident, he was visibly moved. He composed couplets that would echo for generations.

"These people shall never desist from immoral behavior as long as they remain healthy,
While deception is their way, and they cannot be trusted."
"Have you not seen that Allah has reduced the good in them,
And that we are upset about what happened to Uthman ibn Maz'un?"
"When they, fearless, slapped him over the eye,
Persistently taunting and striking without restraint…"
"Although he did not die instantly,
Allah shall certainly punish them —
Measure for measure, without any reduction."[2]

Here, Hadrat Ali (ra) mourns not just the incident but the state of Makkah — a city that once upheld tribal dignity and hospitality, now turned against the most noble and pious among them. The closing lines are a prayer, a prophecy, and a warning. Though Hadrat Uthman ibn Maz'un (ra) did not fall from the blow, those who delivered it would not escape justice. Allah's justice is precise — and when it arrives, it arrives in full.

This moment also further engraved the status of

[2] Abu Nu'aym in Hilya (Vol. 1 Pg. 103)

Hadrat Uthman ibn Maz‘unؓ as not only a Zahid (ascetic) but also as someone whose pain inspired even the Lion of Allah to weep.

A Shawl of Zuhd

Hadrat Uthman ibn Maz‘unؓ walked into the in his characteristic silence—his presence light, his heart heavy with the longing of the Hereafter. Upon his shoulders hung a striped woolen shawl, torn from wear, which he had patched with a simple piece of leather. It was neither fashionable nor fine—yet to him, it was sufficient. The moment Rasulullah ﷺ saw him, he could not hold back his tears. The Sahaba’s around him were stunned at first—but when they saw the Messenger of Allah ﷺ weep, their own hearts gave way, so they also started weeping upon the crying of Rasulullah ﷺ .

Rasulullah ﷺ : “What will be your condition… when one of you wears a new outfit in the morning, and another in the evening? When one platter of food will be placed before him, and even before it is taken away, another will be brought? When you will decorate your homes as the Ka‘bah is adorned?”

Sahaba : “O Messenger of Allah ﷺ, we wish that such a time had already come, so we could enjoy ease and comfort.”

Rasulullah ﷺ : That time will surely come… but you are in a better state today than the people of that

time."[3]

Born of Tawakkul, Virtues of Hadrat ibn Maz'un ؓ

1. Pure Tawakkul (Reliance) on Allah:
His renunciation of Waleed's protection wasn't just symbolic. It was a declaration of spiritual independence, a proof that the heart of a true believer needs no worldly shield — only the trust in Ar-Rahman.

2. True Zuhd (Asceticism):
From that day forward, Hadrat Uthman ibn Maz'un ؓ became known for his detachment from dunya. He slept on rough bedding, wore simple clothes, and distanced himself from worldly pleasures — not out of poverty, but out of choice. Because his heart had tasted something sweeter than the world: the closeness of Allah.

3. Brotherhood in Suffering:
He could no longer bear to live safely while the Prophet ﷺ and his companions suffered. So he chose to join their pain. And by doing so, he joined their honor.

4. Steadfastness in Faith:
When the protection of man was removed, the trial began. But not once did he waver. His endurance through the coming waves of torture and insult was a testament to the rock-solid strength of his iman.

[3] Abu Nu'aym in his Hilya (Vol.l Pg.105).

5. The Light of the Rooh (Soul):
From this point on, those who saw Hadrat Uthman ibn Maz‘un noticed a light in his eyes, a calmness in his demeanor, a sweetness in his voice. It was the light of a soul that had surrendered to its Creator.

The First Migration to Abyssinia

After enduring the rejection, mockery, and now the physical abuse at the hands of Qurayshi leaders, Hadrat Uthman ibn Maz'unؓ reached a point of absolute resolve. His eye might have been bruised, but his vision was now clearer than ever. He knew that remaining in Makkah meant more suffering, not only for himself but for the small and fragile Muslim community as a whole. The Prophet ﷺ, seeing the extent of the oppression, gave his companions permission to migrate to Abyssinia — a land ruled by a just Christian king, the King Negus (al-Najāshī), under whom no one was wronged. It was a monumental decision — the first migration (Hijrah) in the history of Islam.

He chose to migrate purely for the sake of Allah — not to escape discomfort, but to preserve the Deen and strengthen the Ummah.

He traveled alongside some of the most blessed companions in this first wave of emigrants, including:

- Hadrat Ja'far ibn Abi Talibؓ
- Hadrat Uthman ibn Affanؓ and Sayyidah Ruqayyahؓ (daughter of the Prophet ﷺ)
- Hadrat Abdur Rahman ibn Awfؓ
- Hadrat Zubayr ibn Awwamؓ
- Hadrat Abu Salamah and Umm Salamahؓ, and others.

Upon reaching Abyssinia, Hadrat Uthman ibn Maz‘un and the Muhajirun were welcomed with justice and compassion. The Negus (Najāshī) honored the Muslims, allowing them to live and worship freely. For the first time since the advent of Islam, the Sahabah experienced peace without compromise.

Second Hijrah of the Entire Family of Maz‘un

When the divine command for Hijrah to Madinah was given, the family of Hadrat Uthman ibn Maz‘unؓ stood as a shining example of total submission and unwavering loyalty to Allah ﷻ and His Messenger ﷺ. They were not merely individuals of faith — they were a family united by Imaan.

Unlike some households where only the men left while women and children stayed behind under threat or fear, the entire family of Hadrat Uthman ibn Maz‘unؓ migrated — together. Every man, woman, and child in that household rose with one heart and chose Hijrah over comfort, Madinah over Makkah, sacrifice over safety, and the companionship of the Prophet ﷺ over the familiar shadows of their ancestral homes. "There was not a soul left behind."

The once-lived-in homes of the Maz‘un family in Makkah were left abandoned. Doors were locked. Windows closed. Streets that echoed their footsteps fell into silence. The home became a symbol of what had been — a chapter closed in the Book of

Sacrifice.[1]

* * *

Arrival in Madinah

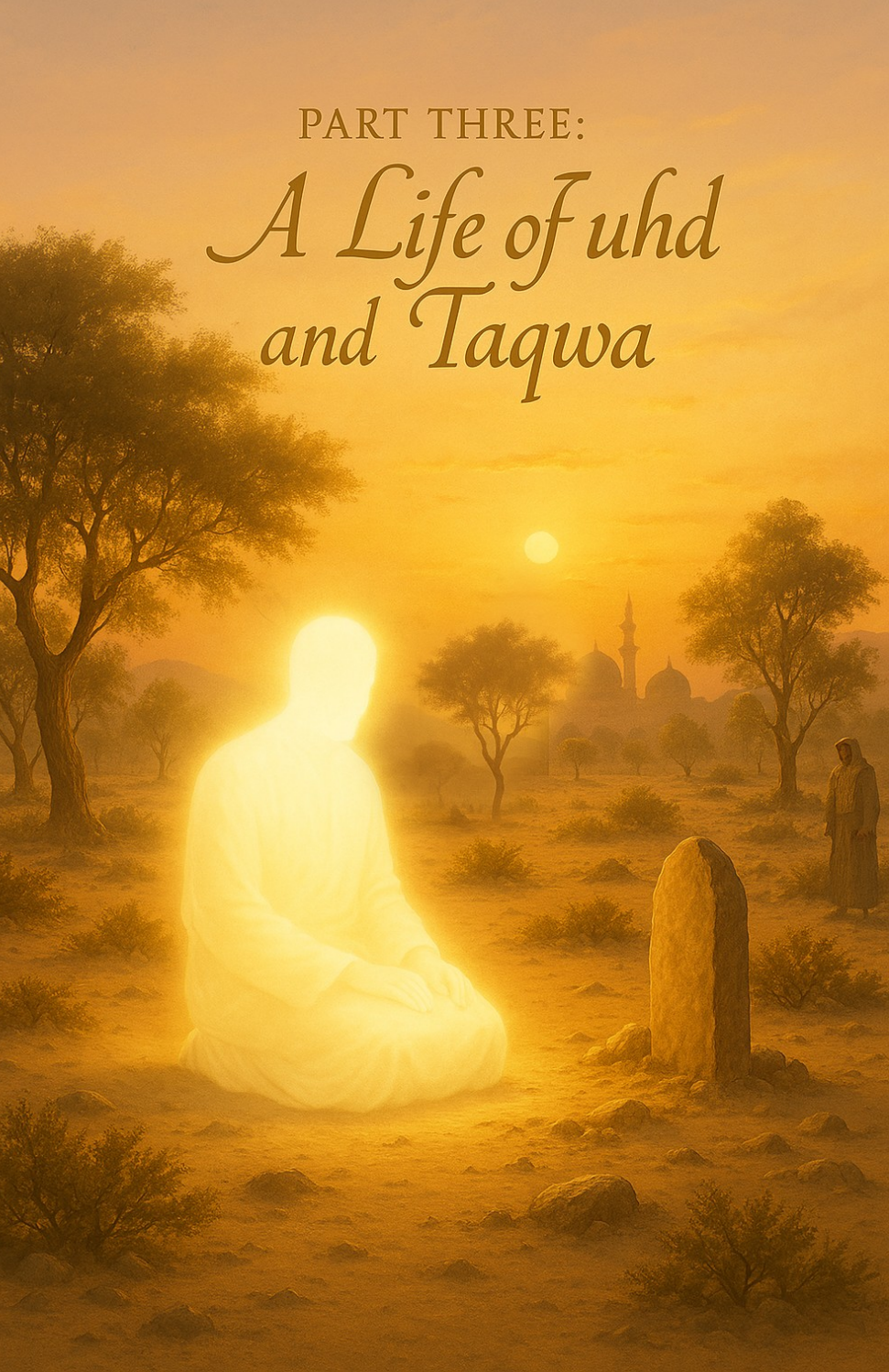
Upon reaching the radiant city of Yathrib, soon to be Madinat an-Nabi ﷺ, the family of Maz'un found a place not only on the land — but in the hearts of the Ansar. The Muhajirun had arrived in significant numbers. Yet, the generosity of the Ansar knew no limits. Each household among them yearned for the honor of hosting a companion of the Prophet ﷺ — to serve them, feed them, and be blessed by their presence. So intense was the desire that they had to draw lots to ensure fairness.

The noble woman Umm al-'Ala' ؓ narrated this beautiful moment: "When the Muhajirun came to Madinah, the Ansar drew lots over who would host them. Uthman ibn Maz'un ؓ came to us in the lot, so we hosted him in our home."[2]

The Hijrah of the entire family of Maz'un is a testament to family-wide tawakkul, courage, and unity in faith. In a time when the pressure of Quraysh was intense and hostility toward Muslims rampant, their decision to migrate as one collective soul remains one of the purest examples of familial Hijrah for the sake of Allah.

[1] Tabaqāt Ibn Sa'd (Vol. 3)

[2] Sahih Bukhari Volume 2, Book 23, Number 334:


PART THREE:
A Life of Zuhd and Taqwa

* * *

The Life of Hadrat Uthman ibn Maz'un ﷺ in Madina

A Gradual Separation from the World

Though Madinah was filled with newfound joy and unity, Al-Zāhid, Hadrat Uthman ibn Maz'un ﷺ had always leaned toward a life of solitude and worship. Though he lived among people, his soul longed for seclusion—just him and his Lord, This longing only deepened after the migration.
The Prophet ﷺ had paired him with Hadrat Abu al-Haitham Malik ibn Tayhan ﷺ, a noble and generous man from the Ansar. But even while staying among such blessed people, Hadrat ibn Maz'un ﷺ began gradually detaching himself—from ease, from interaction, and from every comfort the dunya had to offer. Even his home was a sign of spiritual intimacy. The Messenger of Allah ﷺ himself marked and laid out the plot for the home of Hadrat Uthman ibn Maz'un ﷺ and his brothers.[1] That home would not be filled with riches or lavish comforts—but it was full of Qur'an, night prayers, fasting, and tears in remembrance of Allah.

At first, people noticed his plain garments—always clean but never fine. Then they saw his meals reduced—days would pass where he would eat little to nothing. Later, he began spending long nights in worship, often alone, his forehead pressed to the ground in the darkness while the world slept. People

[1] Al-Tabaqat-ul-Kubra li ibn Sa'd, Vol. 3, p. 301

invited him to trade, to socialize, to enjoy ease—but he softly declined. One by one, he let go of every comfort that wasn't directly tied to pleasing Allah ﷻ. He spoke little, smiled with sincerity, and only spoke when it benefited the soul. His speech was often about the Hereafter, about death, and about the Majesty of Allah.

Monkhood

Now Seeking to withdraw from the distractions of daily life, Hadrat Uthman ibn Maz‘un ؓ set aside a house in Madinah, a private space where he could devote himself entirely to prayer, fasting, and remembrance of Allah. It was a quiet place, tucked away from the noise of the market and the duties of family life. Word of this reached the Messenger of Allah ﷺ. When the Prophet ﷺ heard that one of his most beloved sahaba had begun to isolate himself from the people in such a manner, he went to visit him. When he arrived at the entrance of the house, the Prophet ﷺ did not enter right away. Instead, he stood at the door, gently holding onto the wooden posts, as if to signify both firmness and affection.

The Prophet ﷺ called out: “Uthman ؓ! Allah did not send me with monkhood.”

He repeated it two or three times, each time letting the truth sink deeper into the heart of his sahaba.

Prophet ﷺ : “Allah did not send me with monkhood. Allah sent me with the pure, easy way of Ibrahim—the

simple Hanafiyya.[2]

The Prophet ﷺ was gently reminding Hadrat ibn Maz'unؓ—and through him, all the believers—that Islam is not a religion of withdrawal from the world, but a way to live within it with purity, sincerity, and balance.
The Hanafiyya, the way of Prophet Ibrahim عليه السلام, was the straight path—neither extremism nor neglect. It was a life of moderation, where worship was not at the expense of family, nor was work done at the expense of prayer.
Hearing these words, Hadrat ibn Maz'unؓ lowered his head in submission, not out of shame, but in reverence. He was a man of deep sincerity—always ready to give up his own desires for the will of Allah and the teachings of the Prophet ﷺ.

A Father's Grief, A Prophet's Consolation

The home of Hadrat Uthman ibn Maz'unؓ had turned silent, wrapped in sorrow. The scent of his young son's absence lingered in the air, his son passed away, and the weight of grief pressed upon every corner. His heart, though steadfast in faith, was torn with pain. After the passing of his beloved son, he withdrew from the world more than ever before, carving out a corner in his home as a place of prayer, where he would sit for hours—remembering and weeping,
When Rasulullah ﷺ heard of his state, he came to him. The Prophet ﷺ understood grief more than any

[2] "[Al-Tabaqat-ul-Kubra li ibn Sa'd, Vol. 3]

man—he too had buried his children, one after the other. Yet, he came not just with empathy, but with divine comfort.

The Messenger of Allah ﷺ came to Hadrat ibn Maz‘un ؓ and say : “O ‘Uthman ibn Maz‘un, there are eight gates of Paradise and seven gates of Hell. Are you not pleased that, whichever gate you come to, you will find your son there—standing at the gate, holding your feet, and interceding for you in the presence of his Lord?”

Hadrat ibn Maz‘un ؓ: O Messenger of Allah ﷺ! And why would I not be pleased?”

Hadrat Uthman ibn Maz‘un ؓ, overwhelmed by the compassion and promise in the Prophet’s ﷺ words,

Also the Sahaba who stood nearby, their hearts also touched, asked: “O Messenger of Allah ﷺ, is this reward only for Uthman ؓ, or is it also for us and our children?”

Messenger of Allah ﷺ : “Yes, it is for every one of you —for whoever is patient and hopes for reward from Allah.”

Then, turning again to Uthman ibn Maz‘un ؓ, the Prophet ﷺ expanded upon the vastness of Allah’s generosity: “O Uthman ibn Maz‘un ؓ! Whoever prays the Fajr prayer in congregation and then sits there remembering Allah until the sun rises—Allah will grant him seventy levels in Paradise. Between each level is the distance a swift horse would travel in

seventy years."
"Whoever prays the Zuhr prayer in congregation will receive fifty levels in the Gardens of Eden. And for him, it will be as though he had freed the eight sons of Isma'il (peace be upon him), each of them a master in their own house." "And whoever prays Maghrib in congregation will be given the reward of a popular Hajj and 'Umrah." And whoever prays 'Isha in congregation will receive the reward of staying in Laylatul Qadr."[3]

The Balance of Worship and Human Nature

As time pass Hadrat Uthman ibn Maz'unؓ—a man whose heart burned with yearning for Allah, who prayed in the depths of the night and fasted by day, forsaking worldly pleasures in pursuit of the Divine. Such was his devotion that he began to consider abstaining even from marriage and conjugal relations, viewing these natural inclinations as distractions from worship. His love for Allah was so intense, his commitment to worship so pure, that he began to believe that even lawful pleasures—like marital intimacy—could divert him from his focus on the Hereafter. He considered celibacy as a form of spiritual refinement, similar to what monks practiced in other religions.
Seeing Hadrat Uthman ibn Maz'unؓ taking this path, the Prophet ﷺ intervened and forbade ' Hadrat ibn Maz'unؓ from abstaining from marriage (and other lawful pleasures). And if he had allowed him to do so,

[3] Kanz-ul-Ummaal-Urdu-Volume003-004 p 340

we would have gotten ourselves castrated."[4]

* * *

Hadrat Uthman ibn Maz'un ﷺ: "O Messenger of Allah ﷺ, I am a man for whom this celibacy is hard, especially during expeditions. Grant me permission to castrate myself."

The Prophet ﷺ: "No, Ibn Maz'un. But you must fast."[5]

The Prophet ﷺ corrected him. He taught that Islam is not a monastic religion. Worship in Islam is not about isolating oneself or denying one's nature; rather, it is about living righteously within human life—with all its relationships and responsibilities. Worship in Islam does not mean denying human nature. It is not about fleeing from the world, but about engaging with it—with sincerity, balance, and taqwa. It is a Deen that honors marriage, family, trade, and social life—as long as they do not distract from the ultimate purpose of knowing and obeying Allah.

The Balance Between Devotion and Duty

Hadrat Uthman ibn Maz'un ﷺ was not just a man of worship—he was a man of burning devotion. His nights passed in long, tearful prayers; his days in continuous fasting. So immersed was he in the remembrance of Allah that he gradually began to neglect everything else—even his family.

Hadrat Uthman ibn Maz'un ﷺ wife once visited the

[4] Sahih Bukhari Volume 7, Book 62, Number 11:
[5] Sahih Bukhari, Volume 7, Book 62, Number 11

noble wives of the Holy Prophet ﷺ in a disheveled state—her clothes unclean and her hair unkempt. Surprised, they asked why she appeared so neglected, especially since her husband was among the wealthiest of the Quraysh. They advised her to maintain her appearance, as her financial situation allowed for better upkeep.

She replied, "Uthman has no desire for me. He spends the entire night in prayer, neglecting me, and fasts continuously during the day."

When the Prophet ﷺ entered, his wife informed him of her plight. the Prophet ﷺ heard them, then made his way to visit his beloved companion. Entering his home, the Prophet ﷺ said gently,

Prophet ﷺ : “Am I not a model for you to follow, O Uthman?”

Hadrat Uthman ibn Maz‘un رضي الله عنه: “May my parents be sacrificed for you, O Messenger of Allah ﷺ ! What has happened ? I strive with all my strength to follow your example.”

Prophet ﷺ : “Do you fast all day and stay up all night in prayer?”

Hadrat Uthman ibn Maz‘un رضي الله عنه: “Yes,”

The Prophet ﷺ : “But your eyes have a right over you; your body has a right over you; your wife and children have a right over you. Fast, but not every day. Pray, but also sleep. Worship, but also fulfill the rights of

your family."

Prophet ﷺ : I sleep and I also observe the prayers. On some days I fast while some days I do not and I also get married to women. O Uthman! Fear Allah, for your wife has a certain right over you, as does your guest, and so too does your own soul have a right over you. Thus, occasionally keep the fasts but on some days do not fast and do pray but also sleep as well."[6]

These words struck deep. Hadrat Uthman ibn Maz'un رضي الله عنه had never disobeyed the Prophet ﷺ, nor had he meant to exceed limits. He had simply been lost in his love for his Lord. But now he was reminded that love for Allah must also be expressed through fulfilling His commands—among which is to care for one's family, and to live a balanced life, Not long after this, his wife again visited the noble wives of the Prophet ﷺ. This time, she was radiant—perfumed, adorned, and carrying herself with grace. Surprised,

They asked, "What has changed?"

She smiled and replied, "Now I have what the other women have—the attention of my husband".[7]

Excess in Worship

Hadrat Anas ibn Malik رضي الله عنه : Three men came to the

[6] Sunan Abi Daud, Kitab At-Tatawwu', Bab Ma Yu'mar bihi minal Qasdi fi As-Salat, Hadith 1369

[7] Al-Tabaqat-ul-Kubra li ibn Sa'd, Vol. 3, p. 302

houses of the wives of the Prophet ﷺ to inquire about the worship of the Prophet ﷺ. When they were informed, they considered their own worship insignificant and said:

One of them said: "I will always offer prayer throughout the night."

Another said: "I will fast every day and never break my fast."

The third said: "I will abstain from women and never marry."

The Prophet ﷺ came to them and said: "Are you the people who said such things? By Allah, I fear Allah more than you do, and I am most obedient to Him among you. Yet I fast and break my fast, I pray and sleep, and I marry women. So whoever turns away from my Sunnah is not of me."[8]

One day Prophet ﷺ say: "Indeed, this religion is easy, and no one makes it hard upon himself except that it overwhelms him. So be moderate, do your best, and receive glad tidings."[9]

The Chaste Heart of Hadrat Uthman ibn Maz'un ؓ

Hadrat Uthman ibn Maz'un ؓ came quietly to the Messenger of Allah ﷺ with a matter that weighed heavily on his conscience. Lowering his gaze with

[8] Sahih al-Bukhari 5063, Sahih Muslim 1401
[9] Sahih al-Bukhari 39

sincere humility,

Hadrat Uthman ibn Maz‘un ؓ: “O Messenger of Allah ﷺ, I do not like that my wife should see my nakedness.”

The Prophet ﷺ, who always welcomed such personal concerns : “Why is that, O Uthman?”

Hadrat Uthman ibn Maz‘un ؓ replied, “I am ashamed of that. I dislike exposing myself even before my wife.”

His words reflected his extreme sense of modesty—so profound that even in the sacred bond of marriage, he felt hesitation in revealing his body. The Prophet ﷺ, who was the living example of balance and beauty he reply with Quran ayah:

أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ ٱللَّهُ أَنَّكُمْ
كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَٱلْـَٰٔنَ بَـٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ
وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ
إِلَى ٱلَّيْلِ ۚ وَلَا
تُبَـٰشِرُوهُنَّ وَأَنتُمْ عَـٰكِفُونَ فِى ٱلْمَسَـٰجِدِ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَـٰتِهِۦ
لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ١٨٧

It has been made permissible for you to be with your wives during the nights preceding the fast. Your spouses are a garment for you as you are for them. Allah knows that you were deceiving yourselves. So He has accepted your repentance and pardoned you. So now you may be intimate with them and seek what Allah has prescribed for you. ˹You may˺ eat and drink until you see the light of dawn breaking the

darkness of night, then complete the fast until nightfall. Do not be intimate with your spouses while you are meditating in the mosques. These are the limits set by Allah, so do not exceed them. This is how Allah makes His revelations clear to people, so they may become mindful of Him.[10]

This answer not only calmed Hadrat Uthman ibn Maz'unؓ's heart but reaffirmed that true modesty does not conflict with fulfilling the rights and needs of one's spouse. Rather, Islam embraces both haya (modesty) and intimacy in their rightful places. As Hadrat Uthman ibn Maz'unؓ turned to leave, content with the Prophet's ﷺ guidance,

The Prophet ﷺ, said:

"Ibn Maz'unؓ is a man of modesty and chastity."[11]

Such was the praise from the Prophet ﷺ—one of the highest honors for a believer. Hadrat Uthman ibn Maz'unؓ was a man who loved Allah so much that even within the privacy of his home, his heart trembled with reverence.

* * *

[10] Surah al-Baqarah 2:187

[11] Kitab at-Tabaqat al-Kabir The Companions of Badr By Muhammad Ibn Sad p 308

The Passing of Hadrat Uthman ibn Maz'un ﷺ

After the great victory at Badr, while the Muslims celebrated divine triumph, the light of one beloved companion quietly began to fade. Hadrat Uthman ibn Maz'un ﷺ fell ill—a gentle illness, yet unrelenting. Day by day, his body weakened, but his spirit only grew stronger. He, the man whose nights were filled with prayer and whose soul longed constantly for the Hereafter, seemed at peace—*as if awaiting something beautiful*. He had grown weaker over the weeks — a quiet illness that dimmed his worldly strength but made his spirit glow brighter. Those around him saw his radiant smile, even in pain, and knew that he was preparing for the final journey.

Um al-'Ala ﷺ: He suffered from a disease which proved fatal. when he died and was given a bath and was shrouded in his clothes, till he died, he died and was given a bath and was shrouded in his clothes.[1]

When news of his declining condition reached the Messenger of Allah ﷺ, he came to visit his beloved companion. The Prophet ﷺ sat beside him with immense gentleness, full of compassion He lowered himself toward Uthman's face, leaned in as if whispering something to the soul already departing, and then raised his head again. His eyes were moist.

Then once more, the Prophet ﷺ bent closer. This time, when he raised his head, tears streamed down his face. The companions around him began to weep

[1] Sahih Bukhari Volume 2, Book 23, Number 334:

silently, for they knew what this meant. A third time, Rasulullah ﷺ leaned forward — but this time, he sobbed. Unrestrained and flowing, the sobs of the Messenger ﷺ poured out for his brother in faith.[2] This was Hadrat Uthman ibn Maz'un—the man who renounced this world while still walking its roads. The man who desired nothing but the gaze of his Lord, and who lived his life like a stranger passing through a foreign land.

The Wisdom of Judgement

Um al-'Ala: "O Abu as-Sa'ib, may Allah's mercy be upon you! I bear witness that Allah has honored you."

Prophet ﷺ : "How do you know that Allah has honoured him?"

Um al-'Ala: "I do not know — may my father and mother be sacrificed for you, O Messenger of Allah ﷺ. But who else is more worthy than him?
"

Prophet ﷺ : "As for him, by Allah, death has overtaken him. And I hope for the best for him. But by Allah, even though I am the Messenger of Allah ﷺ, I do not know what Allah will do to me."[3]

He ﷺ teaches the Ummah that no one should become overconfident in their own deeds, piety, or relationship with Allah.

[2] Tabraani, Haythami (Vo1.9 Pg.303) has commented on the chain of narrators. Abu Nu'aym in his Hilya (vol. I Pg.! 05)
[3] Sahih Bukhari Volume 5, Book 58, Number 266:

* * *

Even the Prophet ﷺ, who used to cry in Tahajjud until his feet would swell. That is the fear of Allah. The Sahaba were the purest generation after the Prophets, yet look at their fear and cautiousness in matters of akhirah. It was to teach the Ummah to always walk the path of humility, never assuming Paradise is guaranteed simply due to lineage, appearance, or even one's visible piety.

Then again, the Prophet ﷺ turned to Uthman ibn Maz'un رضي الله عنه kissed his forehead and said: "May Allah have mercy on you, O Uthman! Neither have you taken anything from this world, nor has it taken anything from you."[4]

Ummul momineen, Hadrat A'isha رضي الله عنها, the Mother of the Believers, : "I saw the tears of the Prophet ﷺ flowing down the cheeks of Uthman ibn Maz'un."[5]

Couplets of Farewell:

As the soul of Hadrat Uthman ibn Maz'un رضي الله عنه departed from this world, it left behind a void that could not be filled. His wife, who once sorrowed over his neglect in worship, now wept for the loss of her devoted husband—the man who lived for the next world more than this one. His wife was always looking attractive and wearing enchanting scents. On his deathbed, she recited some couplets

[4] Abu Nu'aym in his Hilya (Vol.! Pg.!05)
[5] Tirmidhi, as quoted in (Vo1.2 Pg.464).

O eyes! Be generous with your tears, and never let them stop, Over the departure of Uthman ibn Maz'un
Over a man who spent the entire night pleasing his Creator Over the loss of one who will now be buried…
Glad tidings of Jannah to him!
Baqi' and its Gharqad trees are honored to become his resting place
And though once defiled by the burial of disbelievers, the land shall now be illuminated by his presence.
This heart shall ache with a grief that has no end.
And until death finds me, my tear ducts shall never dry.[6]

He was the first Male of the Muhajirun to die after the Hijrah. The Prophet ﷺ personally took part in preparing Hadrat Uthman ibn Maz'un ؓ for burial. His noble hands helped carry the body.

The Chosen Resting Ground

The Messenger of Allah ﷺ, was searching for a place to serve as a graveyard for his companions. A sacred space, where the believers could be buried with honor and dignity. He wandered the outskirts of Madinah, until finally, he paused at a barren land scattered with thorny Gharqad trees.

Messenger of Allah ﷺ : "I have been commanded to

[6] Abu Nu'aym in his HiIya (Vol.l Pg.106). Ibn Sa'd (Vo1.3 Pg.394)

choose this place."[7]

* * *

This was the beginning of what would later become the blessed cemetery of Baqi‘ al-Gharqad (also known as Baqi‘ al-Khabkhaba), the garden of the righteous.

Jannatul Baqi — the graveyard on the outskirts of Madinah — was not yet a place of burial for the Muslims. It was then known as Baqi‘ al-Gharqad, named after the thorny Gharqad trees that grew wild there. But that day, with the burial of Hadrat Uthman ibn Maz‘un, Baqi‘ was transformed forever.

After the burial, the Prophet ﷺ placed a large stone at the head of Hadrat Uthman ibn Maz‘un’s grave.

He said: “I will recognize the grave of my companion by this.”[8]

Messenger of Allah ﷺ : 'You have gone and did not wear anything of it,' (' meaning this world.")

The Stream That Flows

Days passed. ‘Um al-‘Ala still felt a deep sadness. She had spoken words of confidence about Hadrat Uthman ibn Maz‘un — words the Prophet ﷺ corrected with divine insight. But then, she saw a dream. that a flowing stream for Uthman ibn Maz‘un.”

[7] Narrations from Ibn Sa‘d

[8] (Sunan Abu Dawud, 3206 –

When she shared this with the Prophet ﷺ, he smiled and said: “That stream is the symbol of his good deeds — the reward of which continues to flow for him.”

It was a great news, not only of Hadrat ibn Maz‘un ؓ purity but also of Allah’s mercy and unseen rewards — and a balm to her grieving heart.[9]

Hadrat Uthman ibn Maz‘un ؓ was a man of immense taqwa. He was among the earliest to embrace Islam, among those who endured the hardship of two migrations, who lived a life of zuhd (asceticism), and whose nights were spent in worship, away from the pleasures of the world. He turned away from worldly adornments and lived with a heart consumed by the love of Allah. Still — he never assumed that his devotion guaranteed him Paradise.
These were not words of doubt — but of deep humility, and a lesson to the Ummah: No matter how pious a person may be, Jannah is not earned by deeds alone, but by Allah’s mercy. And so, through the life and death of Uthman ibn Maz‘un ؓ, we are taught that taqwa is not pride in one’s worship — it is fear, hope, and trust in Allah, all at once. A heart trembling in awe of its Master, walking lightly on the earth, while yearning for a stream that flows eternally in the gardens of the Hereafter.

[9] Sahih Bukhari

Jannatul Baqi, First Buriel

The first male to be buried in this blessed graveyard, Jannatul Baqi was none other than Hadrat Uthman ibn Maz'unؓ — the noble ascetic whose life was a beacon of zuhd (renunciation) and taqwa . He had turned his back on the world long before death reached him, and now, by the will of Allah, the earth of Baqi' would embrace him first.

His grave became a landmark of love and honor. From that moment onward, whenever a companion — especially from the Muhajirun — passed away, the grieving families would come to the Prophet ﷺ and ask:

"O Messenger of Allah ﷺ, where should we bury him?"

And the Prophet ﷺ would gently respond: "With our forerunner — near Uthman ibn Maz'un."[1]

Every companion buried after him was laid to rest in his shade, he remind them that the true value of a person lies not in wealth or fame, but in their nearness to Allah.

He Did Not Die on the Battlefield… But in the Court of Taqwa

Hadrat Uthman ibn Maz'unؓ did not fall as a martyr on the battlefield, his blood soaking the soil in the midst of clashing swords. He did not die surrounded by

[1] Al Hakim, ibn sad

great armies or that he has multitudes of followers. There was no thunder of war drums in his farewell — only the whisper of Qur'an, the tears of loved ones, and the presence of the Messenger of Allah ﷺ at his side.

But what crowned his legacy was not a sword, nor a crown of worldly honor.

It was taqwa — deep, trembling Creator-consciousness.
It was haya — modesty so profound that even within the sanctuary of marriage, he felt shy before Allah.
It was fear of the Hereafter — so constant that sleep could barely find his eyes, and the world could never distract his heart.
It was his pure love for the Prophet ﷺ — a love that made his soul ache, that caused him to cry when he saw the Prophet ﷺ, and weep when he missed him.

The Prophet ﷺ kissed his forehead as he lay still in death and said:

"May Allah have mercy on you, O Uthman! Neither have you taken anything from this world, nor has it taken anything from you."

He had no wealth to boast of. No position of fame. But he had something far rarer — sincerity that reached the Throne of Allah.

He died quietly, in illness — yet the Prophet ﷺ wept beside his body, not once, not twice, but three times. His sobs shook the companions, for the grief was not merely personal. It was the farewell of a soul beloved

to Allah and His Messenger ﷺ. He was buried first in Baqi‘ — not because of his lineage, nor martyrdom — but because of the purity of his life. The Prophet ﷺ himself chose that resting place and marked it with his own hand.And from that day on, every companion who passed would be brought there, near him, with the Prophet ﷺ saying: “With our forerunner — near Uthman ibn Maz‘un.”

* * *

Lessons for Modern Seekers of Allah Baari taala

In a world drowning in distractions, the life of Hadrat Uthman ibn Maz'un ؓ rises like a lighthouse — guiding every sincere heart back to the shore of sincerity, humility, and love for the Divine. He left behind no riches, led no armies, and built no worldly empire. Yet, his life whispers truths louder than any legacy built on fame.

Here are the lasting lessons his example offers us today:

1. Taqwa Is Greater Than Titles

Hadrat Uthman ibn Maz'un ؓ did not die as a martyr in battle, nor did he wear the badge of worldly success. But his God-consciousness was so profound, it made the Messenger of Allah ﷺ weep at his passing.
Modern Reminder: You don't need accolades to matter. What matters is how much you fear Allah when no one is watching.

2. Simplicity Is Power

He lived simply. Wore little. Ate less. Desired nothing but Allah. And yet, his heart was full — overflowing with light, longing, and connection to the Eternal.
Modern Reminder: Your soul doesn't need luxury — it needs light. The less you carry of this world, the

more your heart can carry of Allah.

3. Don’t Assume Jannah — Pray for It

Hadrat Uthman ibn Maz‘un, with all his righteousness, never saw it as a guaranteed reward. His hope and fear walked side by side.
Modern Reminder: Never take Paradise for granted. Walk the path with humility, tears, and trembling — for even the righteous wept for their akhirah.

4. Private Worship Builds Eternal Legacy

He was known to spend his nights in prayer, when the world was asleep and no one saw. There were no followers filming him. No likes. No applause. Only him, his tears, and Allah.
Modern Reminder: The most powerful moments of your life are often the ones no one else will ever see.

5. Love the Prophet ﷺ Like He Loved Him

The Messenger of Allah ﷺ kissed his forehead. Sobbed at his death. Chose his grave with his own blessed hands. What honor could be greater? It was the result of sincere love and loyalty.
Modern Reminder: True closeness to the Prophet ﷺ

isn't in words — it's in living the sunnah, loving his path, and yearning for his nearness.

6. Your Deeds Flow On — Like a Stream

Even after his passing, a dream revealed a flowing stream for him — a symbol of the never-ending reward from the sincerity of his deeds.
Modern Reminder: Every pure action you do today — even unseen — becomes a stream that flows for you long after you're gone.

Be a Stranger to the World, A Friend to the Hereafter

He chose zuhd — not because the world wasn't available, but because he saw through it. He saw the Hereafter more real than the present.
Modern Reminder: Let the dunya pass through your hands — not your heart. Be a guest here, and build your home in the Akhirah.

8. Real Taqwa Is Hidden — Show-off Taqwa Is Loud

In every generation, there are people who *appear* pious — but true taqwa is not worn on the sleeve. It lives in the chest, in the unseen intentions, in the tears shed behind closed doors.
Hadrat Uthman ibn Maz'un ﷺ never flaunted his piety. He didn't use religion as a label or spiritual status.

He simply *was* — inwardly broken before Allah, outwardly humble among people.

He didn’t advertise his nights in qiyam. He didn’t post about his fasts. He didn’t correct others to elevate himself. His taqwa was quiet — yet the heavens and the Prophet ﷺ bore witness to it.

Modern Reminder:
Beware of turning your religiosity into a performance.
If it needs to be seen to be real — it’s not taqwa.
Taqwa is in the gaze you lower when no one is watching.
In the thought you cancel before it becomes a word.
In the moment you choose sabr when your ego wants fire.

Real taqwa hides from the spotlight. Fake taqwa chases it.

Hadrat Uthman ibn Maz‘un رضي الله عنه lived in a time of no filters — only sincerity. And that is why, even after his body returned to dust, the Prophet ﷺ still remembered him… still prayed for him… and still wanted the righteous buried near him.

May Allah gift us the courage to be authentic in our worship, unseen in our virtue, and deeply real in our love for Him.

* * *

How to emulate his life today

We may not face the trials of Islam. But the spirit of Hadrat Uthman ibn Maz'un ﷺ — his zuhd, taqwa, and his burning love for the Akhirah — is still a path we can try to walk today.

Here's *how to begin*:

1. Live in the World — But Don't Let it Live in You

Hadrat Uthman ibn Maz'un ﷺ owned little, desired even less, and his heart was free from the chains of dunya.

"Neither did he take anything from this world, nor did it take anything from him." – Prophet ﷺ

Today: Simplify your lifestyle. Reduce attachment to brands, possessions, and the fear of missing out. Ask: *Would I still be at peace if everything was taken away, except Allah?*

2. Keep the Night Alive with Dhikr and Du'a

He would cry in the darkness, whispering to His Lord. Not to be seen — but because his soul couldn't rest without connection.

Today: Start with 2 rak'ahs of tahajjud a week. Add sincere du'a. Let the night be your private meeting with Allah, like it was for him.

3. Purify Your Intentions Like a Mirror

He never showed off his piety. His worship wasn't for

display. His sincerity was invisible to the eyes but radiant in the unseen.

Today: Do good deeds quietly. Hide charity. Serve without expecting recognition. Say: *"O Allah, accept from me what no one else sees."*

4. Fear Allah Even While Doing Good

He was from the earliest believers. Yet, he never assumed he was guaranteed Jannah. Even the Prophet ﷺ wept and prayed for him.

Today: Stay humble. Don't feel safe just because you pray or wear hijab or attend Islamic classes. Remember: even the greatest Sahaba walked with fear of Allah and hope in His mercy.

5. Follow the Sunnah — Like You Miss the Prophet ﷺ

Hadrat Uthman ibn Maz'un ؓ was loved by the Prophet ﷺ, who visited him in his final illness, kissed his forehead, and cried at his grave.

Today: Bring the sunnah into your life — in eating, walking, dressing, smiling, praying. Study his ﷺ life. Send salawat with yearning. Make your heart a garden where the Prophet ﷺ would want to sit.

6. Choose Real Zuhd, Not Performative Piety

He didn't act ascetic to impress others. His hunger was real. His clothes were worn. But so was his soul — worn soft by longing for the Akhirah.

Today: Don't post your "minimalist" lifestyle online

to gain followers. Choose sincerity over aesthetics. The fragrance of taqwa doesn't need filters — it rises to the heavens unseen.

7. Let Love for the Akhirah Be Your Fuel

He didn't fear death — he welcomed it. Because he had lived preparing for that moment. He didn't cling to this world; he clung to Allah.

Today: Make decisions with the Akhirah in mind. Choose eternal reward over temporary gain. Remind yourself: *"This world will end. What I do now… won't."*

8. Surround Yourself with People of the Hereafter

The Prophet ﷺ wanted others to be buried near Hadrat Uthman ibn Maz'un رضي الله عنه. That was the company he cherished — even after death.

Today: Keep friends who remind you of Jannah. Avoid those who dull your soul. Follow those who elevate your deen, even if they don't entertain your ego.

He walked the earth with quiet grace, A heart detached from time and place.
The stars would watch him bow at night, His tears the lantern of his light.

He did not chase the world's delight, Nor did his soul in comforts bite.
But feared the Lord with every breath, And longed for truth beyond his death.

Though angels knew his piety, He wept in full sobriety.
Not even he, with soul so pure, Presumed that Jannah was secure.

The Prophet ﷺ wept beside his head, And kissed him gently as he said:
"Mercy be on you, my friend so true — The world took nothing, nor did you."

So let us walk the path he trod, With hearts in awe of Mighty Lord.
And trust, like him, in deeds unseen — Like streams that flow where none have been.

O Allah,
Grant us hearts like the heart of Uthman ibn Maz‘un — Hearts that beat with Your remembrance, That flee from this world and seek only You.

Let our eyes weep like his — not from pain, but from longing for the Hereafter.
Let our tongues speak like his — not in excess, but in truth and gratitude.
Let our lives reflect his — not in grandeur, but in sincerity and hidden devotion.

Ya Allah,
Just as the Prophet ﷺ wept for him,
Let us live in such a way that Your mercy embraces

us in our final hour.
Let our graves be peaceful like his,
Near those You love, under trees of Your Rahmah.

O Allah,
Protect us from show-off taqwa, and beautify our hearts with real, hidden taqwa.
Shield us from pride, and clothe us in humility.
Make us firm in truth, soft in heart, and constant in obedience.

Ya Rabb,
If we are unknown in this world, let us be remembered by You.
If we are poor in this life, make us rich with Your nearness.
If we walk alone, let our steps be toward You.

Syed Muhammad Farhan Ashraf

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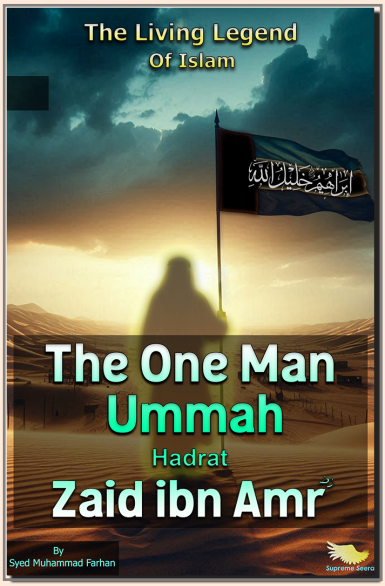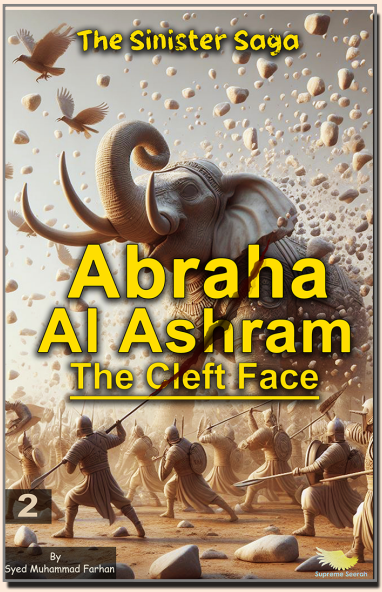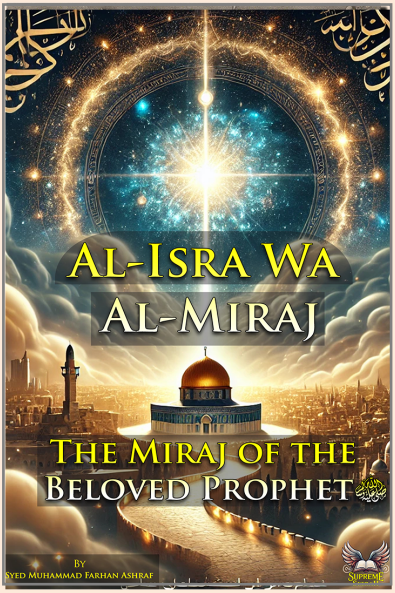
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